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IRVING'S  
SERIES OF  
**CATECHISMS**  
IMPROVED BY  
**KERNEY.**

**A CATECHISM OF  
GRECIAN ANTIQUITIES,**

*Being an account of the Religion, Govern-  
ment, Judicial Proceedings, Military and  
Naval Affairs, Dress, Food, Baths, Ex-  
ercises, Marriages, Funerals, Coins* (2)  
*Weights, Measures, &c.*

**OF THE GREEKS:**

*To which is prefixed, a Description of the  
Cities of Athens and Sparta.*

**FIFTH EDITION, REVISED AND IMPROVED,  
BY M. J. KERNEY, A. M.**

*Adapted to the Use of Schools in the United States.*

**Baltimore: Murphy & Co.**

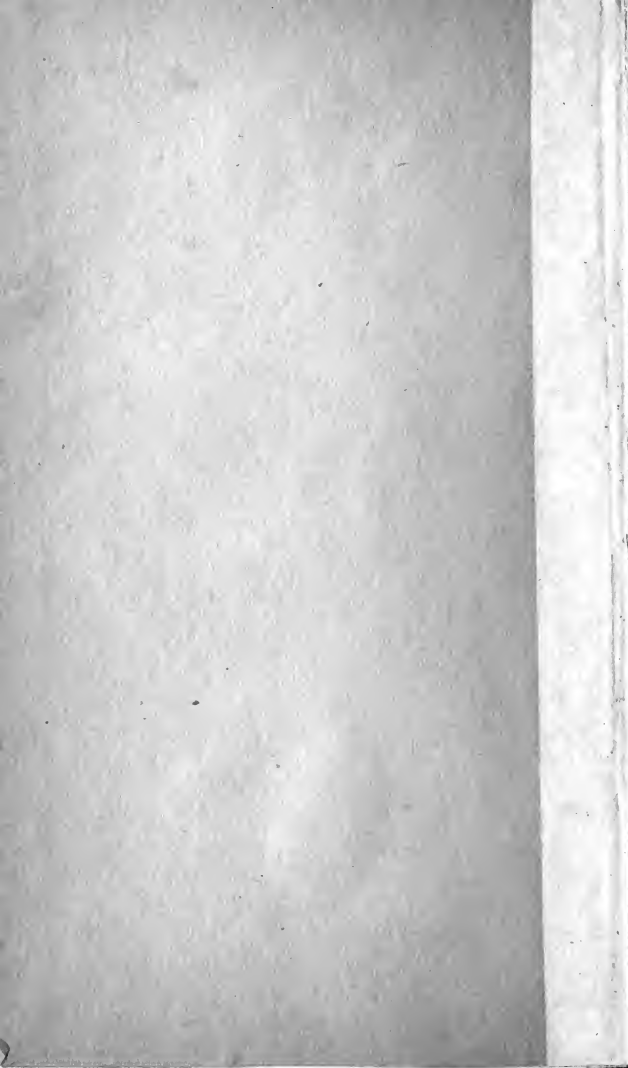
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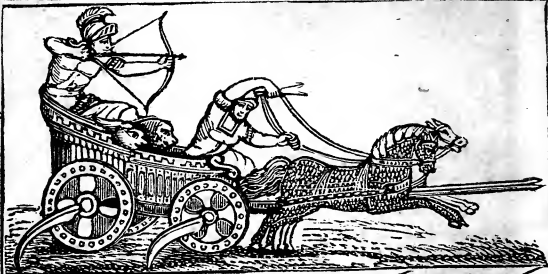






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CURRUS ELEPHAS

C. Christopher

# IRVING'S CATECHISM OF GRECIAN ANTIQUITIES;

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RELIGION, GOVERNMENT, JUDICIAL PROCEEDINGS,  
MILITARY AND NAVAL AFFAIRS, DRESS, FOOD,  
BATHS, EXERCISES, MARRIAGES, FUNERALS,  
COINS, WEIGHTS, MEASURES, &c.

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WITH ENGRAVED ILLUSTRATIONS.

---

Vos exemplaria Græca  
Nocturna versate manu, versate diurna.—*Horat.*

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BY M. J. KERNEY, A. M.

Author of Compendium of Ancient and Modern History, Columbian Arithmetic,  
First Class Book of History, Catechism of the History of the United States, &c.

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## P R E F A C E .

THE long established reputation of IRVING'S CATECHISMS, precludes the necessity of adding any comments on their merits. The very extensive circulation which they have had, not only in England, but also in this country, is the best proof of their utility. The system on which his works are arranged, is the most judicious that could be adopted to facilitate instruction for it is now admitted by the most experienced teachers, that the Catechetical form of instruction, is best suited to the nature and the capacity of the young;—a system, by which children will acquire a knowledge of a science, in less time, than by any other.

The present number on *Grecian Antiquities*, will be found to possess peculiar merits. It presents to the pupil, a minute account of the various institutions of ancient Greece; of the laws, the manners and customs of the people, from the earliest period of their history, to their final subjugation to the power of Rome.

The present edition has been carefully revised and corrected; no pains have been spared on the part of the publishers to render it still more deserving of that liberal patronage, which it has already received.



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Q. If these sentences were not obeyed, what was done ?

A. If the nation or city against which the fine was awarded, still continued refractory, the council might call in assistance to support its decrees, and arm against it the whole Amphictyonic body, consisting of a great part of Greece.

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## CHAPTER VII.

### *Assemblies of the People.*

Q. On what subject and at what time were assemblies of the people held in Athens ?

A. An assembly of the Athenian people was convened for the purpose of consulting on what was most beneficial to the commonwealth : they usually met four times in 35 days ; but they were also summoned when any sudden emergency required an immediate resolution.

Q. Of what persons did the assemblies consist ?

A. The assemblies of the people consisted of such as were freemen of Athens, every one having the same right of speaking and voting : slaves, foreigners, women, children, and those who had been punished with infamy were excluded.

Q. Where did the people assemble ?

A. The place where the Athenians assembled, was either the forum or the *panyx*, a large space in the neighborhood : or more frequently the theatre of Bacchus.

Q. How were the people assembled ?

A. The people were called together by the Prytanes; and no business could be transacted in an assembly of fewer than 6,000 citizens: a fine was imposed on all those who were not present; but this was altered and every one that attended might claim a reward of three oboli.

Q. What was done preparatory to the meeting?

A. The Prytanes, some time before they met, always hung up, in a place of general resort, an account of the matters to be debated in the assembly, that every one might have time to consider before he gave his opinion: a president was also chosen by lot from among the *Prædri*.

Q. How was the meeting opened?

A. The place where it was held was purified by a sacrifice, after which, a herald made a solemn prayer for the prosperity of Athens, and the good success of their deliberations: this was followed by dreadful imprecations on those who should be bribed by the enemies of their country, or should propose any thing inconsistent with its welfare.

Q. How was the business of the meeting introduced?

A. The president ordered the subject on which they were to deliberate, to be read; the crier then proclaimed, "Who above fifty years of age will speak?" and afterwards, that every Athenian, whom the laws allowed, was at liberty to speak:

NOTE.—In Athens every citizen who was above 30 years of age, might give his opinion on any subject under consideration; but it was thought unbecoming for young men to do so, before they had heard the sentiments of the aged and experienced, who were better able to judge: those who had been guilty of impiety or cowardice, or were indebted to the state, were not permitted.

but few besides the state orators ascended the rostrum.

Q. How was the matter terminated?

A. When the question had been sufficiently discussed, the president called for a decision of the people, which was manifested by a show of hands: the business being finished, the assembly broke up with the same noise and tumult as had prevailed through the whole course of the deliberations.

Q. Was there no other way of voting?

A. When magistrates were degraded, the votes were given in private, by casting beans or pebbles into vessels placed to receive them: on certain occasions the people voted by tribes; and the votes of each tribe were always in the power of the poorer citizens, who were more numerous than the rich.

Q. What have you to observe of the Athenian assemblies?

A. Although the orators had great influence over the people, yet the supreme authority remained with them: the people decided upon peace or war, confirmed or abrogated laws, imposed taxes, nominated to almost every office, and decreed rewards to those who had rendered services to their country.

NOTE.—This was done that the power and influence of the persons accused might not impose any restraint upon the people, nor cause them to act contrary to their opinion and inclination.

## CHAPTER VIII.

*The Senate of Five Hundred.*

Q. For what purpose was the Senate instituted ?

A. Although the whole power and management of affairs in Athens, were vested in the people, yet as they might be persuaded by eloquent demagogues to enact dangerous decrees, it was judged necessary to institute a senate that should inspect all matters before they were proposed to the people.

Q. From whom was this body chosen ?

A. The senators of Athens were annually chosen by lot, 50 from each tribe of citizens ; and as the Attic year was divided into ten parts, each tribe had the presidency of the senate during 34 days.

Q. What examination had the senators to undergo ?

A. Before any person was admitted into the senate, his character and conduct were strictly investigated by the court of Heliaëa : he might also be examined monthly before the assembly of the people ; and at the end of the year he could not obtain a crown till he had proved a diligent and faithful discharge of his duty.

Q. What was the oath the senators took ?

A. Every senator was required solemnly to swear, that in every thing he would strive to promote the public good, and not advise any thing

NOTE.—To avoid confusion, every Prytania was divided into five weeks : by which the 50 Prytanes were ranked into five Decuriæ, each of which presided a week.

contrary to the laws ; that he would send no citizen to prison who was able to find bail, unless accused of a conspiracy, or of embezzling the public revenue.

Q. What were the duties of the senate of Athens?

A. It was the peculiar province of the senate to observe that no proposals were made to the assembly of the people, but such as seemed conducive to their interest : they examined the accounts of magistrates, took care of the fleet, and punished such offences as were not forbidden by any written law.

Q. When did the senate meet?

A. The senate met every morning, and were maintained at the public expense ; every time they assembled, they offered sacrifices to Jupiter and to Minerva.

Q. How was the business of the senate conducted?

A. After the Prytanes had explained the subject of deliberation, every senator was at liberty to give his opinion ; but this they did standing : when all had done speaking, the decree was written down, and read aloud in the house.

Q. How did the senators give their votes?

A. After the decree had been read, the senators proceeded to vote in private, by casting white and black beans into a vessel placed for that purpose : if the latter were more numerous, the proposal was rejected ; but if the former, it was passed into a decree.

Q. Had the decrees of the senate the force of laws?

A. The decrees of the senate had the force of laws during their continuance in office ; but they did not become permanent, unless they were approved by the assembly of the people.

Q. What were the restraints upon the power of the senate?

A. The senate of Athens was annually re-elected, and was expected to exclude those members whose conduct had been reprehensible; and previously to its dissolution, to deliver up its accounts.

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## CHAPTER IX.

### *The Court of Areopagus.*

Q. What was the senate court of Areopagus?

A. The Areopagus was the supreme court of Athens, which took cognizance of vices, abuses and innovations, either in the system of religion, or the form of government; and so upright and impartial were its decisions, that throughout Greece they were considered as standards of wisdom and humanity.

Q. Who were the persons chosen as members of this supreme court?

A. The court of Areopagus consisted of Archons, who had given a satisfactory account of their administration, and had undergone a rigorous inquiry into their behavior.

Q. What were the powers vested in this court?

A. The court of Areopagus was empowered to

NOTE.—The members of the court of Areopagus also watched, with attention, over the conduct of their own members: it is related that one of them was punished for having stifled a little bird, which had taken refuge in his bosom! he was thus taught, that he who shuts his heart against pity, ought not to have the lives of citizens at his mercy.

reward the meritorious and to punish the impious and the immoral: it was the guardian of the manners and education of the Athenian youth, and had the inspection and custody of the laws; but it interfered with public affairs only in cases of emergency and danger, being the last and safest refuge of the commonwealth.

Q. What is remarkable of their judgments?

A. The Areopagites sat in the open air, that their sacred persons might contract no pollution, from conversing with profane and wicked men: they also heard and determined all cases at night and in darkness: and to laugh in their assembly, was an unpardonable act of levity.

Q. What was the form of their proceedings?

A. Before the trial of any offence, the criminal and the accuser, or the plaintiff and the defendant, took solemn oaths by the Furies; the one of his innocence, and the other of the truth of his accusation; and both confirmed their oaths by the most dreadful imprecations on themselves and their families, if they swore falsely.

Q. What was next done?

A. The two parties were placed upon two silver stools; and the prisoner, after hearing the accusation, was at liberty to go into voluntary banishment, or to defend his cause. When the parties had been heard, the members of the court, in silence, deposited their suffrages into the urns of *Death* and *Mercy*.

NOTE.—The culprit was also allowed counsel to plead for him: but they who spoke were to give a plain, unvarnished statement of facts; for they were interrupted as soon as they introduced any embellishments of rhetoric, or attempted to move the passions of the judges.

Q. What did they believe if the votes were equally divided?

A. If the votes were equally divided, they supposed that Minerva, the tutelary goddess of Athens, added her suffrage, and in this case, they always inclined on the side of mercy.

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## CHAPTER X.

### *Courts of Justice, Judicial Proceedings, Punishments and Rewards.*

Q. How many courts of justice were there in Athens?

A. Besides the Areopagus, there were ten different courts of Justice in Athens: four of which judged in criminal, and six in civil causes: each of them consisted of several hundred judges, and changed its members every year.

Q. Who were admitted to be judges in Athens?

A. The judges were chosen from the citizens, without any regard to rank or property, the lowest of them being eligible to the office, provided they were thirty years of age, and had not been convicted of any notorious offence.

Q. What was the badge and salary of the judges?

A. The usual badge of judicial power among the Athenians was a sceptre, which was sometimes studded with gold and silver; when they had heard the causes to be determined, they returned the sceptre to the Prytanes, from whom they received three oboli as their reward.



Q. What were the proceedings of the criminal courts?

A. The proceedings in these courts were the oath of the accuser and the defendant, the speeches of each party, and the judgment.

Q. Which was the most remarkable of these courts?

A. The most remarkable of the criminal courts of Athens, was one which took cognizance of deaths occasioned by things without life, as stones, iron, timber; which, if they killed any person by accident, had judgment passed on them to be cast out of the territories of Athens.

Q. Which was the most celebrated and frequented court for civil affairs?

A. The *Heliæa* was the principal and the most remarkable court of justice in Athens, next to the *Areopagus*; it was held in an open place, exposed to the sun's rays.

Q. What were its powers and the number of its members?

A. Besides judging in civil actions, the *Heliæa* pronounced sentence on those persons who had been accused before the *Areopagus*; this court was composed of 500 members; but in important trials, judges from the other courts were added, to the number of 1,500 or 2,000.

T. Describe how a judicial process was begun in Athens.

P. First the plaintiff delivered the name of the person against whom he brought the action, with an account of the offence, to the magistrate, whose office it was to introduce it into the proper court.

Q. What was the next proceeding?

A. The magistrate then cited the defendant to appear before him; and both parties being present,

an oath was required of each : the plaintiff swore he would make no false accusation, and that he would not be bribed to desist from the prosecution ; the defendant swore that he had not injured the plaintiff.

Q. What was done after this ?

A. The magistrate, having written down the oaths, and the evidence of the witnesses, who were also sworn with great solemnity, cast lots for the judges, proposed the cause to them, and delivered the documents of the action.

T. Describe the proceedings which followed.

P. After the witnesses had again given their evidence before the judges, the plaintiff and the defendant each spoke: or were allowed advocates to plead for them; and when both parties had finished their speeches, the public crier, by command of the presiding magistrate ordered the judges to bring in their verdict.

Q. How did the judges give their verdict ?

A. The judges, in giving their verdict, made use of white and black beans, which they took from the altar and cast into two urns ; the urns were then opened, and the suffrages numbered in the presence of the magistrate : if there was a majority of black beans, he pronounced the accused guilty ; but if of the white, he was acquitted.

Q. What were the punishments used among the Athenians ?

A. The most common and remarkable punishments inflicted on malefactors, were fines, infamy,

NOTE.— It will be seen that the Athenian *judges* performed the office of *jurors* ; and that the magistrate presiding, who gave them the cause in charge, nearly answers the description of our judge.

servitude, branding, imprisonment, fetters, perpetual banishment, and death.

Q. How was death inflicted at Athens?

A. The Athenians inflicted death by beheading, hanging, poison, throwing down a precipice or deep pit, crucifixion, lapidation, drowning in the sea, and burning.

Q. What were the crimes for which death was inflicted?

A. By the Athenian law, those convicted of sacrilege, treason, murder, or the more flagrant kinds of robbery, were declared to be deserving of death and rarely underwent a milder punishment.

Q. What were the rewards bestowed on those who had deserved well of their country?

A. The principal honors conferred on deserving citizens, were crowns bestowed by the assemblies of the people; statues erected in the forum, or other public places; and the privilege of having the first seat at all public assemblies and entertainments.

Q. What other rewards were decreed by the commonwealth?

A. Other rewards in Athens were an immunity from all taxes, contributions, &c., and splendid entertainments at the public expense: this last honor could be bestowed only once on the same person.

NOTE.—We have no punishment corresponding with *infamy*: by it the Athenian criminal with all his children and posterity, was for ever deprived of the rights of a citizen, both sacred and civil; he was left at liberty, but he was no longer under the protection of the laws, and might be wronged or insulted without means of obtaining redress: this was the punishment for cowardice, perjury or ingratitude to parents.

Q. What extraordinary advantage accompanied these distinctions?

A. Those who had received any privilege from the city of Athens, were under its immediate care and protection; and the injuries done to them were considered as committed against the commonwealth, and the transgressors were punished with infamy.

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## CHAPTER XI.

### *Of the Athenian Laws.*

Q. Who were the principal legislators of Athens?

A. The first lawgiver of the Athenian commonwealth was Draco, whose laws were said not to be written with ink, but with blood; because by them all offences were punished with death: the second lawgiver was Solon, who repealed the former laws, and laid down the system of government, which has been described in the foregoing pages.

Q. What is remarkable of the Athenian legislature?

A. The Athenians were the first people who had written laws: and to them the Romans and the present states of Europe are indebted for this excellent invention, upon which depends the foundation of all civil government, and of all mutual society amongst men.

Q. How was a law enacted in Athens?

A. When any one intended to propose a public measure, he first communicated it to the Prytanes,

who laid it before the senate, where it was either rejected or adopted: if it was agreed to it was hung up for many days at the statues of the heroes, that all the citizens might be informed what was intended to be proposed at the next meeting.

Q. What other form had it to undergo?

A. When the people were convened, the proposal of the law was read and every citizen was at liberty to give his opinion on the subject; if it was approved, it passed into a law: but if it was thought improper, the assembly rejected it: and if it contained any thing prejudicial to the republic, the proposer might be impeached.

Q. What particulars have you to remark among those, which related to divine worship, games, &c.?

A. An Athenian law ordained that no violence was to be offered to any one who fled to the temples for refuge; another, that one day in every year should be appropriated to a public cock-fighting.

Q. What remarkable laws were there concerning the popular assemblies, magistrates, &c.?

A. By a law, the crier was openly to curse him, his kindred, and family, who pleaded or voted for the sake of private interest: he who was undutiful to his parents, was to be incapable of bearing any office, and might be impeached before the magistrate.

Q. What other remarkable laws were there?

A. The Athenian law ordained that no one was to be a public orator, who had struck his parents, refused to maintain them, or expelled them his house: another law directed that no school was to be opened before the rising, or kept open after the setting of the sun.

Q. Was there not another extraordinary law on this subject?

A. Yes: the law forbid that any, except the sons, nephews, and daughter's husbands, should be allowed to enter the school when the boys were in it; and he who broke this law, was to suffer death.

Q. Which were the most remarkable laws relating to law suits, &c.?

A. Criminals, in Athens, had the liberty of making their own defence: when there was an equal number of votes on each side, the prisoner was acquitted: he who confessed his guilt before the trial, was to be condemned.

Q. What laws are worthy of notice concerning buying and selling?

A. By the Athenian law, the fishmonger, who over-rated his fish, and afterwards took less than he at first asked for them, was to suffer imprisonment; and they, who counterfeited, debased, or diminished the current coin, were to lose their lives.

## BOOK II.

### CIVIL GOVERNMENT OF THE SPARTANS.

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#### CHAPTER I.

##### *Description of the City of Sparta, or Lacedæmon.*

Q. Where was the city of Sparta situated?

A. The city of Sparta, or Lacedæmon, was built upon the banks of the river Eurotas, and was the capital of the province of Laconia.

Q. What was its form and extent?

A. The city of Sparta was of a circular form, and was six miles in circumference: it had no walls, or other means of defence than the valor of its inhabitants.

Q. How was it built?

A. Sparta consisted of five towns, built round an eminence, at different distances, each of which was occupied by one of the five tribes of Sparta.

Q. What have you to observe of the environs of Sparta?

A. Sparta was surrounded to a great extent with vineyards, olive and plane-trees, gardens and summer houses: the soil of the plains was

NOTE.—The people, in general, were sometimes called Lacedæmonians, although originally there was a great difference between them and the Spartans: the latter inhabited the town; the former, the country: the latter composed those bands of renowned warriors, upon whom depended the glory and safety of the state; the former were only summoned to arms on critical occasions, and were seldom consulted about public measures.

most favorable to the growth of corn; and the wines made in the neighborhood were esteemed superior to any in Greece.

Q. What is remarkable of the Spartan forum?

A. The great square or forum, in which several streets terminated, was embellished with temples and statues; it also contained the edifices, in which the senate, the ephori, and other bodies of magistrates, held their assemblies.

Q. What is remarkable of the temple of Minerva?

A. This temple, which was on the citadel, was built with brass, and had the privilege of being an asylum; it was adorned in the inside with various representations of heroic actions; to the right of this edifice was a statue of Jupiter, supposed to be the most ancient statue of brass in existence.

Q. What else have you to observe of the city of Sparta?

A. Sparta also contained a great number of monuments in honor of the gods and ancient heroes: sacred rites honored and perpetuated the memory of Hercules, Tyndarus, Castor, Pollux, Menelaus, Leonidas, &c.

Q. What do you remark of the houses?

A. The houses of Lacedæmon were devoid of ornament; but they were lofty, and built with great solidity: on different sides of the city were courses for horse and foot races, and places of exercise for youth, shaded by beautiful plane-trees.

NOTE.—This statue was of the same date as the re-establishment of the Olympic games, and was only an assemblage of pieces fitted to each other, and fastened together with pins.



## CHAPTER II.

*Citizens, Tribes, and Slaves.*

Q. How were the inhabitants of Sparta divided?

A. The inhabitants of Sparta consisted of citizens and slaves: the citizens were also distinguished into Homoi and Hypomoiones.

Q. What is the difference between these two classes of citizens?

A. The liberty of both of these classes was apparently equal; but the former alone could fill the public offices: the Hypomoiones consisted of the poorer citizens, the freedmen and their sons, who were only allowed to vote at elections; while the Homoi were qualified both to vote and to be elected.

Q. What have you to observe of the slaves?

A. The slaves or Helots in Lacedæmon exceeded the freemen in number, and there were more in this state than in any other state of Greece; but their condition was not so severe.

Q. What were the employments of the Helots?

A. The Helots in Sparta served as sailors in the fleet; they were attached to the army, every soldier being attended by one or more; they farmed the lands; and many employed themselves in the mechanical arts with so much success, that the keys, beds, tables, and chairs of Lacedæmon, were every where in great request.

Q. In how many tribes were the citizens of Sparta divided?

NOTE.—The citizens were of two kinds: they who were born citizens; and they who had been presented with the freedom of the city. Freedmen and slaves were sometimes created citizens; but in small numbers, and only such as had signalized themselves by their services.

A. The citizens of Sparta were divided into five tribes; and every tribe was composed of six obæ, which had their peculiar appellations.

Q. Was there any other division of the people?

A. Yes: besides the above distinctions, the people were also divided into six moræ, which were composed of such persons as were of a proper age for military service: from this division, therefore, the youths and old men were excluded.

---

### CHAPTER III.

#### *The Kings of Sparta.*

Q. How was the regal power exercised in Sparta?

A. The republic of Sparta had two magistrates, called kings, but they differed from those of most other nations: this double royalty was calculated to moderate the regal power, as they formed a check upon each other.

Q. What was the power of the kings?

A. The authority of the kings of Sparta was limited; and every month they took an oath that they would rule according to the laws: one of them commanded the army, while the other remained at home to administer justice, unless it happened that two armies were in the field at the same time.

Q. What other offices did they perform?

A. The kings being considered as the first citizens of the state, presided in the senate, and proposed the subjects for deliberation; but their chief

power consisted in their being the arbiters and governors of all things pertaining to religion and the worship of the gods.

Q. What were the ensigns of their dignity ?

A. The kings of Sparta appeared in public without any retinue, and could scarcely be distinguished from the other citizens : as first citizens, however, they were honored with the first place, and all rose in their presence.

Q. How did they appear, when commanding the army ?

A. The Spartan kings, when at the head of the armies, appeared with that splendor and authority necessary to insure obedience : besides a guard of 10 chosen men, they were attended by the principal officers, whom they occasionally consulted ; three subaltern officers, to attend on their persons ; and two augurs, who were occasionally sent to consult the oracle of Apollo.

Q. What else have you to remark of the kings of Sparta ?

A. The vote of each king in the senate was equivalent to two ; and they received a double portion at entertainments. During peace they were not allowed to be absent ; and when either of them was accused of any crime, he was cited before the senate, over which the other king presided, assisted by the five Ephori, who had power to condemn him : but an appeal lay from their decision to the assembly of the people.

## CHAPTER IV.

*The Spartan Senate.*

Q. What was the senate of Sparta?

A. The senate of Sparta, consisting of 28 elders, was the supreme council of the republic; and in it were first discussed all questions relative to war, peace, alliances, and other high and important affairs of state.

Q. Of whom was the senate composed?

A. The senate consisted of 28 senators above 60 years of age, who retained their dignity till death.

Q. Was the dignity of senator much esteemed in Sparta?

A. A place in this august assembly was granted only to the citizen who, from his earliest youth, had been distinguished for consummate prudence and eminent virtues.

Q. How were the senators elected?

A. The election of the senators took place in public, before the kings, the senators, the magistrates, and whole body of the people. Each candidate appeared in the order assigned him by lot, walking through the forum with downcast eyes, and in profound silence.

Q. How was the decision made?

A. As every candidate passed, he was received with shouts of approbation, more or less frequent: these shouts were noted by certain persons stationed in a neighboring house, who heard every

NOTE.—The different candidates did not make the most distant attempt towards moving the affections or exciting the passions of the spectators: every one resting on the opinion entertained of his talents and virtues.

thing but saw nothing, and who reported the precise time when the longest and loudest marks of applause were shown.

Q. What ceremony followed the election?

A. The candidate who had received the most lively and continued marks of approbation, was conducted through every part of the city in a triumphal procession, with a garland round his head, attended by a number of young people of both sexes, celebrating his virtues and the honor he had just obtained.

Q. What was the power of the senate?

A. The power of the senators was such, that they were called the lords and masters, being superior to the kings. The senate had a chief share in the administration of all public affairs, and was not accountable to any superior tribunal.

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## CHAPTER V.

### *The Ephori and other Magistrates.*

Q. Who were the Ephori?

A. The Ephori were five Spartan magistrates elected by the people, to inspect the public manners and the administration of justice.

Q. How were they elected?

A. The people possessed the right of electing these magistrates from the citizens of every rank: to prevent the abuse of their authority they were changed every year; and the chief of the Ephori gave his name to the year.

Q. What were their principal duties?

A. The most important duty of the Ephori, was to inspect the education of the Spartan youth: they also watched over the purity of the laws; took cognizance of the conduct of magistrates; and guarded against the introduction of luxury, or any innovation upon the public manners.

Q. What were the other duties of these magistrates?

A. The Ephori received foreign ambassadors; they appointed two of their number to accompany the king into the field, and watch over his conduct; they convened the general assembly, and collected its suffrages.

Q. What were the other principal magistrates?

A. There were the guardians of the laws, whose office it was to reward those who obeyed, and punish such as disobeyed; public inspectors, who observed that nothing indecent or unjust was done in the public places; also masters or governors of boys, who were chosen from the most worthy of the people.

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## CHAPTER VI.

### *The Public Assemblies.*

Q. How many kinds of assemblies were there in Sparta?

A. Two public assemblies met at Sparta: the one called the general assembly of the nation, at which all the free inhabitants of Laconia were invited to be present; the other, called the lesser assembly, was composed of Spartans, or inhabitants of the metropolis.

**Q.** Of whom was the greater assembly composed?

**A.** The greater assembly of Lacedæmon was composed of the kings, the senate, the magistrates, and all the Lacedæmonians who could attend: to it also were admitted the deputies of the cities of Laconia, of the Spartan allies, and of the nations who came to implore their assistance.

**Q.** What subjects were determined in the general assembly?

**A.** The general assembly of the Lacedæmonians was convened whenever any question relative to making peace or declaring war, contracting alliances, or other matters of general concern were to be determined: in it were laid down the plans of the future campaign, and the contributions to be furnished.

**Q.** Who composed the lesser assembly?

**A.** The lesser assembly was attended by the Spartans only, who, in conjunction with the kings, senate, and the different classes of the magistrates, met to discuss matters pertaining to themselves.

**Q.** For what purpose was the lesser assembly called together?

**A.** At the lesser Spartan assembly, the succession to the crown was regulated, magistrates chosen or deposed, cognizance was taken of public crimes, and every thing was discussed relating to the great objects of religion and government.

**Q.** When was it convened, and who voted at this assembly?

**A.** The lesser assembly was held every month, at the full moon; and every citizen above thirty

**NOTE.**—But the lesser assembly might be summoned by the Ephori, when any extraordinary occasion occurred.

years of age was entitled to vote, provided he had brought no stain upon his character by cowardice in the field or irregular conduct at home.

Q. By whom were these two assemblies called together, and when did they meet?

A. The assemblies were both convoked by the Ephori, who presided at every meeting: the place of meeting was appointed by the Oracle, and was always in the open air.

Q. What was the power of these assemblies?

A. Both these assemblies were preceded by decrees of the senate, and the people had the power of approving or disapproving them.

Q. Who were allowed to address the people?

A. Every person had a right to give his opinion, provided he had passed his thirtieth year, and his character was irreproachable: the kings and senators frequently spoke, and their authority was of great weight; but that of the Ephori was still greater.

Q. How was the decision of the assembly taken?

A. When the question had been sufficiently debated, one of the Ephori asked the opinion of the assembly; and immediately acclamations were heard for the affirmative or the negative, and the decision was made in favor of the greater number.

Q. But was this method always conclusive?

A. No: sometimes, after repeated trials, if it were impossible to distinguish which had the majority, the Ephori called for a division, numbering the two parties, and thus ascertained the sense of the meeting.



## CHAPTER VII.

*Of the Education of the Spartan Youth.*

Q. Who were the children that received the education of Spartan youth?

A. Only the offspring of Spartan citizens enjoyed that advantage; and parents were taught to consider their children as born not for themselves, but for the state, which adopted them as soon as reason began to dawn, and took their education out of the hands of their parents.

Q. What examination did the children undergo, immediately after their birth?

A. As soon as a child was born, he was taken to an assembly of the elders of the tribe, where, if he appeared healthy and well formed, he was chosen in the name of his country to be hereafter one of her defenders; but, if he had any capital defect, he was cast into a gulf, where he perished.

Q. What care was taken of their childhood?

A. As soon as the Spartan youth began to exercise their judgment, every means were adopted to inspire them with sentiments of magnanimity.

Q. What discipline were they obliged to undergo during this period?

A. From their tenderest infancy, they were accustomed to make no choice in their eating, not to be afraid in the dark, or when left alone, to walk barefooted without being peevish or fretful, to lie on beds of rushes, and to wear the same clothes in summer and winter.

Q. What transition did they undergo?

A. At the age of seven, if the aged persons of their tribe approved of them, they were enrolled

in the classes for a public education : here their discipline was very severe ; they still went bare-footed, their heads were shaved, and they were taught to fear nothing from their equals.

Q. What was the next step in their education ?

A. When the Spartan youth had attained 12 years of age, they were removed into a higher class, where their discipline was still more rigid and severe : here it was considered as a necessary duty for them to endure hunger, thirst, and every kind of bodily suffering, without the smallest indication of uneasiness or pain.

Q. What other trials did they undergo ?

A. The youth at this period had their skirmishes and mock-fights, in which they frequently endangered their lives : they were also annually whipped at the altar of Diana ; and the boy, who bore this punishment with the greatest fortitude, was highly honored.

Q. What were their other exercises ?

A. The Spartan youth of both sexes were exercised together in running, wrestling, shooting with the bow, and throwing the quoit and javelin.

Q. What effect had all these exercises upon them ?

A. The exercises to which the Spartan youth were inured, gave strength, agility, and velocity to the body ; and to the mind, firmness, resolution, patience, and contempt of death.

Q. What was their usual food ?

A. The Spartan youth were permitted to eat flesh ; and they were always present at the public entertainments, at which they heard the aged relate the great achievements performed during their lives, and the happiness and glory of those, who had shed their blood in defence of their country.

Q. Were they allowed to be inattentive to what was here said?

A. No: at the public suppers they were questioned by their directors, concerning the deeds of their ancestors; and if they were at a loss how to reply, they were exposed to the contempt of their companions; but if they displayed an acute and generous disposition, they were applauded, and considered as the future supports of the state.

Q. How long did they continue in this state of discipline?

A. These exercises continued till they arrived at the age of 30; they were then ranked amongst the men, were permitted to marry, to enter the army, or to bear any office in the state.

Q. What was the education of the females?

A. The discipline of the Spartan virgins was as severe as that of the young men, with whom they performed their public exercises; they were thus inured to a life of labor and industry, till they were 20 years of age, before which time they were not considered as marriageable.

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## CHAPTER VIII.

### *The Spartan Laws.*

Q. What remarkable laws were there in Sparta, relating to religion.

NOTE.—The laws of Sparta were chiefly established by Lycurgus the great lawgiver, and were calculated to excite the enthusiasm of valor, patriotism, and the sense of liberty; they continued in force during upwards of 700 years, and rendered Lacedæmon the terror and the umpire of the neighboring kingdoms.

A. In Sparta it was ordered, that all the statues of gods and goddesses should be represented in the army : it was forbidden to make long prayers, or to ask more than, that they might live honestly and discharge their duty ; nor were any tears, sighs, and outcries at funerals, permitted in public.

Q. What law related to the lands of the republic?

A. To reduce all citizens to an equality, and that no one should be so powerful as to oppress his neighbor, the lands of the commonwealth were divided into 30,000 equal shares, which were portioned out to the citizens of each district ; and no one could increase or lessen these possessions by buying or selling.

Q. What regulations existed concerning strangers?

A. Strangers were not allowed to reside in the city of Sparta for any length of time, lest they should corrupt the Spartans ; nor could they be promoted to any office, unless they were first received as citizens.

Q. What were the most remarkable laws relative to marriage.

A. Unmarried men were deemed infamous ; but they who had three children enjoyed great immunities ; and such as had four, were exempted from taxes of every kind.

Q. What laws regulated the meals and diet of the Spartans?

A. The Spartans were to eat together in public ; and whoever absented himself was fined : at these public repasts, every citizen had an equal portion assigned to him ; and the greatest delicacy of the Spartans was their black broth.

NOTE.—Of what ingredients this broth was composed, is not known ; some conjecture that it was a composition of salt, vinegar, blood, and small pieces of flesh.

T. Describe the laws relating to apparel.

P. The rich and the poor were clothed alike, and were not to change the fashion or materials of their garments; even the kings conformed to this custom; but in the field they wore crowns and purple habits, to strike the enemy with terror, and to prevent their wounds from being perceived.

Q. What other laws were there, concerning dress?

A. The Lacedæmonians were allowed to have rings made of iron, to denote their valor and fortitude; but gold, precious stones, and other costly ornaments, were allowed to be worn only by women of an abandoned character.

Q. What were the Spartan laws relative to discipline and manners?

A. Every Spartan was to be subject to the laws of his country: obedience to superiors was also strictly required; and to honor the aged, was particularly enjoined: luxury and drunkenness were entirely banished from the state; and a stupid and idle person, who would not receive instruction, was considered as a scandal to human nature, and treated accordingly.

Q. What peculiarities were established in Sparta, concerning learning, &c.?

A. As the Spartans considered the profession of a soldier as the most honorable, her citizens were never distinguished as a literary people; and no citizen was to exercise any mean or mechanical art, as being inconsistent with their ideas of liberty.

Q. What laws related to the arts?

NOTE.—The youths rose up whenever the old men entered any public place; they gave way to them when they met them in the street, and they were silent whenever their elders spoke.

A. In Sparta, such arts as tended only to luxury were severely forbidden: solemn and emulative music might be used; but no theatrical diversions were allowed, and the Spartans were enjoined from their youth to express themselves with the greatest conciseness, energy, and precision.

Q. What laws were established concerning money?

A. No other coinage, except that of iron was allowed in Sparta; and those who were found with gold or silver in their possession, were to be punished with death.

Q. What were the principal Spartan laws relating to war?

A. Every Spartan was to remain at home to defend his country, till he was 30 years of age; when he might serve in the army. The laws forbade a soldier, under any circumstances whatever, to flee from an enemy, and ordered him either to conquer or die.

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## CHAPTER IX.

### *Public Honors and Rewards, and Criminal Punishments.*

Q. What were the honors done to those, who had deserved well of their country?

A. One of the greatest honors in Lacedæmon was to have the epithet *divine* given to any one

NOTE.—The iron coin was so bulky and incommodious, that 10 minæ, a sum less than 40l. required a wagon of considerable size to transport it.

during his life : the first honor in the city was to be elected into the number of the thirty, who consisted of the two kings and the 28 senators.

Q. What other honors were conferred on Lacedæmonians during their life time ?

A. It was esteemed honorable to a man, when the people in a public assembly rose up at his presence ; the first seat in the assembly was also reckoned honorable.

Q. What were the rewards bestowed by them ?

A. The victors in the contests already noticed, were bound or adorned with thongs ; and a crown of olive was given, for having done well.

Q. What were the honors done to the dead in Lacedæmon ?

A. In Lacedæmon, statues, effigies, cenotaphs, sepulchres, and splendid monuments, were erected in honor of such heroes as had deserved well of their country.

Q. What other honors were conferred after death ?

A. Temples were dedicated to those who had distinguished themselves above the rest of mankind ; to others, festal days were consecrated, and annual orations spoken in their praise.

Q. What were the Lacedæmonian criminal punishments ?

A. In Lacedæmon, those who offended against the laws were fined ; and if they could not pay, they went into banishment : notorious offenders were punished with imprisonment ; and those men, who were weak and sickly through idleness or luxury, were subject to corporeal punishment.

T. Describe other punishments made use of in Lacedæmon.

P. Criminals were placed in a collar made of wood, that went round the neck, and fastened the hands together; or they were driven through the city with a whip: boys that gave ridiculous, or inconsistent answers to the questions proposed to them, were punished by biting the thumb.

Q. What were the different ways of inflicting the punishment of infamy?

A. Infamy, or disgrace was inflicted on kings or magistrates by compelling the culprit to quit his office: the most severe was that of compelling him to go naked through the forum in winter, and sing verses in derision of himself, and expressive of the justice of his sufferings.

Q. What was the punishment of those who had fled in battle?

A. Those Lacedæmonians who fled in battle, did not suffer death or imprisonment; but they were deprived of the honors and privileges of a citizen; might be beaten by any one who met them; could appear only in ragged or dirty clothes, and with half their beard taken off.

NOTE.—Such persons were not permitted to eat at the same table, nor engage in the same exercises with their countrymen: so wretched was their situation, that in the first battle that occurred, they rushed into the thickest of the enemy, thereby either to find certain death, or to recover some portion of the esteem of their country.



## BOOK III.

### RELIGION OF THE GREEKS.

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#### CHAPTER I.

#### *The Gods of Greece, and the places of Religious Worship.*

Q. What was the religion of the Greeks?

A. The Greeks were heathens, and worshipped a great number of gods, whom they divided into *celestial, terrestrial, and infernal*. They were very superstitious; and besides their own, worshipped unknown gods.

Q. Where and in what forms did the primitive Greeks worship their gods.

A. In the more distant ages of Greece, the Greeks, and most other nations, worshipped their gods upon the tops of high mountains; and the representatives of their deities were rude and misshaped masses, either of stone or wood.

Q. Did not the Greeks afterwards worship their gods in temples?

A. Yes: the temples, afterwards built in Greece, were very magnificent, and adorned with altars, and statues of their gods, of exquisite workmanship.

NOTE.—They frequently adopted the gods of other nations, so that they are said to have had thirty thousand objects of divine worship; hence the enumeration of even the principal of these would be tedious, and likewise unnecessary, as the study of the heathen mythology is indispensable to a liberal education.

Q. What is remarkable of the Grecian places of worship?

A. The Greeks built their temples in places most agreeable to the deities, who were to inhabit them: some in woods, mountains, valleys, or fields; others in rivers or fountains.

Q. What was the privilege of the objects, and places of worship?

A. The temples, statues, and altars, were accounted so sacred, that many had the privilege of protecting malefactors; so that when they fled to them, it was sacrilege to take them away, and was severely punished.

T. Describe the Grecian statues and altars.

P. The ancient Greeks commonly made their statues of the wood of trees dedicated to particular gods, and placed them upon pedestals in the middle of the temple: the altars were usually made of stone, and differed in shape.

Q. Did not they also worship in sacred groves?

A. Altars were very frequently erected under the shade of trees which were tall and beautiful, but which yielded no fruit: there were also sacred fields, set apart in honor of some god or hero, and whose produce was carefully reserved for religious purposes.

NOTE.—In this respect, the Lacedæmonians differed from the other Greeks, and worshipped their gods with as little expense and show as possible.

NOTE.—In some instances, however, the doors of the temples were shut, and the criminals starved; and sometimes the malefactors were forced out by fire.

## CHAPTER II.

*Priests, Sacrifices, Presents, Prayers, and Oaths.*

Q. Were the Grecian priests held in much estimation?

A. The priests were honored with the places next to the kings and chief magistrates; for they were esteemed mediators between the gods and men, and deputed by the gods to be their interpreters, and to instruct men how to worship.

Q. How were the priests chosen, and what were the qualifications for the priesthood?

A. Some of the Grecian priests obtained their office by inheritance; others by lot or popular election: whoever was admitted to this dignity, was to be sound and perfect in all his members, and sound in mind, pure, and uncorrupt.

Q. What were the different orders of priests?

A. Of the different orders of Grecian priests, no exact account can be given, as not only every god had a different order, but even the same god in different places: in general, besides a high priest, there were inferior priests to collect the corn allotted for public sacrifices, to slay the victims, and to cleanse and adorn the temples.

Q. How many kinds of sacrifices were there?

A. Grecian sacrifices were either *free-will* offerings, as for a victory, &c.: *propitiatory*, to avert the anger of some offended god; *petitionary* sacrifices, for success in any enterprize; or those which were commanded by some oracle or prophet.

Q. Of what did the Grecian sacrifices consist?

A. Sacrifices at first consisted only of herbs and

fruits ; but afterwards animals were also offered, and costly perfumes added, to render them more acceptable : sacred cakes made also part of the sacrifice ; and no oblation was considered acceptable to the gods, unless mixed with salt.

Q. What animals were offered up as sacrifices ?

A. The animals differed according to the gods to whom they were offered up : to the celestial gods were sacrificed white, to the infernal, black victims : no animal was offered up unless it were perfect and without blemish.

Q. What was required of those who offered sacrifices ?

A. Sacrifices were to be accommodated in expense to the condition of the person who offered them : persons who had committed any notorious crimes, were not permitted to attend the sacred rites, till purified from their offences.

Q. What was the dress of the priests during the sacrifices ?

A. The attire of the Grecian priests was splendid, differing little from the royal robes : it was without spot or stain, loose and unbound ; and the color differed according to the gods to whom the sacrifice was offered. When sacrificing to the celestial gods, their color was purple : to the infernal gods, they sacrificed in black : their crowns were made of poplar for Hercules, laurel for Apollo, myrtle for Venus, &c. The priest also wore a crown, and sometimes a mitre of wool, from which a riband was suspended on each side.

Q. How were the victims made ready for a sacrifice ?

NOTE.—But almost every god had some peculiar animal : thus, to Mars was usually sacrificed a bull, a dog to Diana, a dove to Venus, a sow to Ceres, &c.

A. The victims were adorned with fillets and ribands to their horns, and garlands on their necks: on solemn occasions, their horns were overlaid with gold.

Q. How was the altar decorated for a sacrifice?

A. The Grecian altars were decorated with sacred herbs peculiar to the gods to whom they sacrificed.

Q. In what way did the sacrifice commence?

A. All things being prepared, the salted cake, the knife, and the crowns, were brought in a basket, by virgins appointed for the purpose.

Q. What ceremonies were then performed?

A. The victim was led or driven to the altar, without violence; then the priest, turning to the right hand, went round it, sprinkled it with meal and sacred water, and also those who were present.

Q. What were the other ceremonies?

A. All the persons present then joined in prayer, according to a set form: this being ended, food was set before the victim, which, if it refused to eat, it was rejected as unsound; but if approved, after different ceremonies, it was struck down, and its throat cut by the priests appointed for that purpose.

Q. From what circumstances were omens drawn?

A. If by chance the animal escaped the stroke, leaped up after it, bellowed, or did not fall to the ground; if it died with pain and with difficulty, did not bleed freely, or was a long time dying, they were thought unlucky omens: but their contraries were considered as propitious.

Q. How was the victim disposed of?

A. The parts of the victims selected for the gods,

NOTE.—Unless all were burned, the sacrifice was not considered as accepted by the gods.

were the thighs; these were covered with fat, so that the whole might be consumed: the rest furnished a feast to the sacrificer and his friends.

Q. What was done during the burning of the sacrifice?

A. While the sacrifice was burning, the priest and the person who gave the victim, offered prayers to the god, with their hands upon the altar; music and dancing likewise formed part of the ceremony, whilst they sung the sacred hymns.

Q. What other oblations were made to the gods?

A. Besides sacrifices, presents were offered to the gods for the same purposes; they consisted chiefly of crowns, garlands, golden cups and ornaments for the temples.

Q. Was the religion of the Greeks confined to public occasions?

A. No: it was a universal practice to address prayers and supplications to their deities every morning and evening, prostrating themselves, and holding in their hands boughs of laurel or olive.

Q. What do you observe of the Grecian oath?

A. Their manner of swearing varied according to the business in which they were engaged: the usual modes were lifting their hands up to heaven, and laying their hands on the altars. Their imprecations were extremely terrible; and so powerful as to occasion the ruin, not only of individuals, but of whole families and cities.

## CHAPTER III.

*Grecian Oracles and Divinations.*

Q. What were the Oracles ?

A. The Oracles were certain temples, in which future events were made known to the devout inquirers, by means of priests or priestesses, who were supposed to converse familiarly with the gods, and to be inspired with extraordinary powers.

Q. Were oracles held in much veneration by the Greeks ?

A. Oracles obtained such credit and esteem among the Greeks, that they were consulted in all disputes and controversies, and their determinations were held sacred and inviolable.

Q. On what other accounts were the Oracles consulted ?

A. Nothing of moment was undertaken, without first knowing the will of the gods ; as if a new form of government was to be instituted, if war was to be proclaimed, if peace was to be concluded, or if laws were to be enacted, the Oracles were the first to be consulted.

Q. What were the most celebrated Oracles of Greece ?

A. The Oracles of the greatest repute, were those of Apollo, at Delphi and at Delos ; the Oracle of Jupiter, at Dodona ; and that of Trophonius : besides these, ancient authors make mention of several hundreds established in different parts of Greece.

T. Describe the Oracle of Delphi.

P. The Oracle of Delphi was situated on Mount Parnassus, and was the supposed residence of the

god Apollo, who inspired a priestess, called Pythia, with prophetic answers.

Q. How was the Oracle delivered?

A. The Pythia being placed over a fissure, from which there issued a strong sulphureous vapor, the priestess began to foam at the mouth, tore her hair, and mangled her flesh: and the incoherent words uttered during the supposed prophetic phrenzy, were clothed in verse, and delivered as the answer of the Oracle.

Q. In what way were the Oracles delivered at Dodona?

A. At the Oracle of Dodona, the priestess of Jupiter declared the will of the gods, and predicted future events by observing attentively the murmur of the sacred oaks, or listening to the voice of a fleeting spring: sometimes, also, she deduced her predictions from the clashing of copper basins suspended in the air.

Q. Were not predictions also made from dreams?

A. Yes: the Grecians were very superstitious in this respect, and underwent many formalities to obtain a prophetic dream; for which purpose they fasted and clothed themselves in white: if their dreams were obscure, or of doubtful meaning, an interpreter was consulted.

Q. What was the method of divination by sacrifices?

A. In sacrifices it was considered an unlucky omen when the beast was dragged by force to the altar, when it avoided the fatal blow, when it kicked or bellowed, or did not bleed freely, and when it was long in dying, or expired in agonies: if the contrary, the gods were deemed propitious.

Q. What is remarkable of the divination by birds?



A. When the Grecian augurs made observations, they were clothed in white, and had a crown of gold upon their heads; and the birds which they saw, were accounted ominous, either from their own nature, or from the place and manner of their appearance.

Q. What omens were derived from insects and reptiles?

A. Bees were esteemed as an omen of eloquence; toads were accounted lucky omens; snakes and serpents were also ominous; boars were always deemed unlucky; and if the hare appeared in time of war, it signified defeat and flight.

Q. From what signs of the heavens were omens drawn?

A. Comets and eclipses were always thought to portend something dreadful: thunder or lightning, if it appeared on the right hand, was a good omen; if on the left, unlucky. If two lambent flames appeared together, they were accounted very favorable; but if only one was seen, it was reckoned a very dangerous omen.

Q. From what other circumstances was divination performed?

A. Divination was also performed by drawing lots, by ominous things, as sneezing &c., and by magical incantations.

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## CHAPTER IV.

### *Grecian Festivals and Games.*

Q. On what account were festivals instituted?

A. The Grecian festivals were chiefly instituted in honor of the gods; to avert some evil, or to ob-

tain some good ; in memory of heroes and great men ; or of seasons of ease and rest from labor.

Q. What have you further to observe of the Grecian festivals ?

A. In ancient times the festivals were chiefly rural, and characterized by joy and gratitude ; but in latter ages, the joy of them was much increased, and most of them were celebrated at the public expense with extraordinary magnificence.

Q. What were the public games of Greece ?

A. There were four public and solemn games in Greece, called the Olympic, the Pythian, the Nemean, and the Isthmain.

Q. What were the sports and exercises used in them ?

A. The exercises practised at these games were leaping, running, throwing, boxing, and wrestling.

Q. What have you to remark on these exercises ?

A. Running was much esteemed among the ancient Greeks ; leaping was sometimes performed with weights in their hands, or upon the head or shoulders : in boxing, the combatants held in their hands balls of stone or lead, while their arms were guarded with thongs of leather : in wrestling three falls were necessary to give the antagonist the victory.

Q. What were the other exercises at the public games ?

A. There were horse and chariot races, and contentions between poets, musicians, orators, philosophers, and artists of different descriptions.

Q. By whom were the Olympic instituted ?

A. They were instituted by Hercules, 1222 years before Christ, and renewed after a long period of neglect, by Lycurgus, 884 years before the Chris-

tian era, from which time the Greeks dated their Olympiads.

Q. At what time and place were they celebrated?

A. The Olympic games were held every fifth year at Olympia, a town thirty miles from Elis; the inhabitants of the latter town had the superintendence of them, and thereby enjoyed great privileges.

Q. What was required of the presidents?

A. The presidents of these games were obliged solemnly to swear that they would act impartially, and not take any bribes, or discover why they rejected some of the combatants.

Q. What was required of the combatants?

A. No one was permitted to contend, unless he had previously exercised himself during ten months in the public Gymnasium at Elis; nor could a notorious criminal, or his near relations enter the lists. The contenders were also obliged to swear that they would employ no unlawful means to obtain the rewards.

Q. What else is remarkable of the combatants?

A. The order of the combatants was appointed by lot—those who drew similar ballots contended together. At an early period, women were not allowed to be present at the Olympic games; and a breach of this law was punished by tumbling the delinquent headlong from a rock. Afterwards, however, the laws were altered, and women were permitted not only to be present, but to contend in the games; and some of them obtained prizes.

Q. What were the honors done to the successful combatants?

A. The first reward of the victor was a universal shout of acclamation, which proceeded from every

part of the assembly in the moment of victory ; he then had a branch of palm put into his hand, to distinguish him during the rest of the games.

Q. What was the reward of the victors ?

A. At the conclusion of the games, all the victors were summoned before the judges ; crowns of olive were put on their head ; and they were conducted, one after another, through the assembly, by a herald, who proclaimed their own names, and those of their parents, and their countries.

Q. Were these games much frequented ?

A. The Olympic games drew together an immense concourse from every state and town of Greece ; and they were even frequented by people from Egypt, Lybia, Sicily, and other foreign countries.

Q. What were the Pythian games ?

A. The Pythian games were celebrated every fifth year near Delphi, in honor of Apollo. The exercises were the same as those used at the Olympic, with the addition of musical contentions: the victors were crowned with laurels.

Q. What were the Nemean games ?

A. The Nemean games were instituted by Hercules, after his victory over the Nemean lion: they were celebrated every third year with the usual exercises, and the victors were crowned with parsley.

Q. What were the Isthmain games ?

A. The Isthmain games were so called from their being celebrated on the Isthmus of Corinth.

NOTE.—Small and trifling as the reward was, yet it proved a stimulus to courage and virtue, and was more highly prized than the greatest treasures would have been. The glory of the victors was very great, and statues were erected to them in the wood consecrated to Jupiter.

The Eleans were the only people of Greece that absented themselves from this solemnity, in consequence of a dreadful execration pronounced against them, if they should ever be present at their celebration.

Q. What else have you to remark of the Isthmain games?

A. The Isthmain games were celebrated every third or fifth year, and the victors were rewarded with garlands of pine leaves: they were held so sacred and inviolable, that when Corinth was sacked and demolished, they were not discontinued.

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## CHAPTER V.

### *Computation of Time.*

Q. How did the ancient Greeks compute their years and days?

A. In the heroic ages of Greece, the years were numbered by the return of seed-time and harvest, and by the seasons of labor and rest: the days were not divided by any certain portions of time, but only by the rising and setting of the sun.

Q. What were the improvements upon this computation?

A. The Greeks learned the use of the sun-dial and the 12 parts of the day from the Egyptians; and observed the monthly course of the moon, which, after many inventions, they reconciled to the annual course of the sun.

NOTE.—The Isthmus of Corinth, in the Mediterranean, is a neck of land that joins Peloponnesus to the continent.

Q. When did the Athenians begin their year?

A. The Athenians began their year on the first new moon after the summer solstice, that is, about the latter end of June; and divided their year into 12 months, each month containing 30 and 29 days alternately.

Q. How were the months subdivided?

A. Every month was divided into three decades of days, which were reckoned separately, that is, the first ten days of the month were the first, second, &c. days of the first decade; the eleventh days of the month was the first days of the second decade; and so on with the third.

Q. What methods had they of finding the hours of the day?

A. The Greeks, beside the sundial, measured time by a round vessel with an opening at the bottom, containing as much water as emptied itself in the specified time. By this instrument they measured the time for orators to speak at the bar, or before the assembly of the people.

## BOOK IV.

### MILITARY AFFAIRS OF THE GREEKS.

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#### CHAPTER I.

##### *Levies, Pay, and different sorts of Soldiers.*

Q. Of whom did the Grecian armies consist?

A. The armies of the different states of Greece consisted, for the most part, of citizens whom the laws of their country obliged, at a certain age, to appear in arms at the summons of the magistrate.

Q. What was the age at which Grecian citizens were obliged to serve?

A. The age for entering the army varied in different states: the Athenians began their military career at 18, but they were not sent to foreign wars before 20; but the Spartans did not send them to foreign wars until they reached the age of thirty.

Q. How were the levies made?

A. Every citizen who was capable of serving, was entered in a public roll, and soldiers were chosen from it by lot, every family furnishing a certain number, who served at their own expense: defaulters were deprived of the rights of citizens, and excluded the public temples.

Q. Of what soldiers were the Grecian armies composed?

NOTE.—Farmers of the public revenue, priests, public dancers, and all slaves, were exempted from this law, and never served as soldiers, except in cases of extreme danger, when there remained no other means of saving the commonwealth.

A. The main body of the Grecian armies was composed of infantry ; and the rest rode in chariots, upon horse back, or upon elephants.

Q. How many kinds of foot were there ?

A. The foot were of three sorts ; the first, those who bore heavy armor, and who fought with broad shields and long spears ; the second, light armed soldiers, who annoyed the enemy with arrows and darts, or stones and slings ; the third were a middle sort of men, who carried shields and spears, but of inferior size and weight to those of the heavy armed men.

Q. Of whom was the cavalry composed ?

A. The Grecian cavalry was not at first very numerous, consisting only of such as were possessed of estates, and were able to maintain horses.

T. Describe their chariots.

P. Chariots were richly ornamented, and sometimes embossed with gold and other metals ; they were drawn by two horses, and every chariot carried two men, the driver and the warrior ; some of the chariots were armed with hooks and scythes, with which whole ranks of soldiers were cut down.

Q. What have you to observe of the elephants ?

A. Elephants were not used in wars by the Greeks till the time of Alexander : they then carried into battle large towers, which contained from 10 to 30 men, who annoyed the enemy with missile weapons ; while the beasts terrified their opponents with their noise, tossed them in the air, or trampled them under their feet.

Q. Who were the officers of the Athenian armies ?

A. At Athens, 10 commanders of equal power were elected in the assembly of the people, one from each tribe ; they were invested with absolute



command, which they enjoyed by turns, and appointed the inferior officers.

Q. Who commanded the Lacedæmonian armies?

A. The supreme command of their armies was vested in one of the kings; but he was attended by two of the Ephori, who watched over his conduct, and assisted him with their advice: the king was guarded by 300 valiant Spartans, who fought about his person, while they who had obtained prizes at the sacred games, fought before him.

## CHAPTER II.

### *Military Armor and Weapons.*

Q. How may the Grecian arms be divided?

A. The arms of the Greeks may be divided into defensive and offensive; that is, those which were intended for their own defence, and those which were intended to annoy the enemy.

T. Describe the helmet.

P. The helmet was usually made of brass, and sometimes of the skins of beasts, with the hair still on; and, to render them more terrible, the teeth were often placed in a grinning manner, the crest was made of horse-hair or feathers, and was curiously ornamented.

T. Describe the coat of mail.

P. The coat of mail consisted of two parts; one for the defence of the back, and the other of the breast: these divisions were joined at the side with a kind of buttons.

Q. What were the other parts of their defensive armor?

\* The Greek soldiers also wore a breast-plate of brass and lined with wool, next their skin under the coat of mail: from the bottom of their coat of mail to the knees, they wore a piece of armor called *zoni*, while the legs were defended by greaves of brass, copper, or other metals.

Q. Of what materials and form was the buckler?

A. The Grecian buckler was made of wickers woven together, or of light wood covered with hides and fortified with plates of metal: it was usually round, and curiously adorned with figures of birds and beasts, of the celestial bodies, and of the works of nature.

Q. What was the principal offensive weapons used by the Greeks?

A. The chief offensive weapon of the Greeks was the spear or pike, of which there were two sorts; the one was used in close fight, and the other discharged at the enemy from a distance.

Q. What were their other offensive weapons?

A. The Greeks also used the sword, which hung suspended by a belt over the shoulders; the dagger which supplied on all occasions the want of a knife; the pole-axe; and a club of wood or iron.

T. Describe their bows and arrows.

P. The Grecian bows were made of wood, but anciently of horn; they were frequently ornamented with gold or silver: the bowstring was made of horse hair. The arrows had an iron head, which was hooked, and sometimes besmeared with poison: they were usually winged with feathers, to increase their speed and force.

Q. Did not the Greeks use slings?

NOTE.—Alexander commanded his soldiers to lay aside their back-pieces, in order that, if they attempted to flee, their backs might be exposed naked to the enemy.

A. The sling was very common among the Greeks, who cast from it stones and plummetts with astonishing force and precision: in slinging they whirled it two or three times about the head, and then cast the bullet.

Q. What other offensive missile did the Grecians use?

A. The Greeks used fire-balls, or arrows, having a quantity of combustible matter, as hemp, pitch, &c., fastened to them: these being set on fire, were thrown with great force, and burned down all in their way.

### CHAPTER III.

#### *Grecian Battles and Sieges.*

Q. What were the ceremonies used before a declaration of war?

A. Before the Greeks engaged in war, it was usual to publish a declaration of the injuries they had received, and to demand reparation by sending heralds, who carried in their hands a staff of laurel, entwined with two serpents, as emblems of peace, or an olive branch covered with wool, and adorned with different sorts of fruits.

Q. How was war declared?

A. When the Greeks were determined to commence the war, they offered sacrifices, and consulted the oracles: after thus rendering the gods

\* NOTE.—After every preparation was made for war, it was reckoned no less impious than dangerous, to attack the enemy until favorable omens encouraged them so to do; an eclipse of the moon was enough to deter them from marching or engaging; and an unlucky day would prevent the execution of the best concerted enterprise.

Propitious, a herald was sent to the enemy to tell them to prepare for an invasion, and who sometimes threw a spear towards them, in token of defiance.

Q. What were the preparations for a battle?

A. Before the soldiers engaged, they always refreshed themselves with victuals: the army was then marshalled in one front, and the general made an oration to his soldiers, in which he exhorted them to vigor; and such was the effect of these speeches, that the soldiers were frequently animated with fresh courage, and repulsed the enemy, by whom perhaps they had before been defeated.

Q. What were the instruments used in the Grecian armies?

A. The martial music of the Greeks consisted chiefly of trumpets, of which there were six sorts; but the Cretans and Lacedæmonians were called to battle by the sound of flutes.

Q. How did the Greeks advance to the battle?

A. All the Greeks, except the Lacedæmonians, advanced to the battle with eagerness and fury, giving a general shout to animate themselves; it was therefore a very desirable quality in a commander to have a strong and loud voice, which might enable him to be heard at a distance, and to strike terror into the enemy.

Q. Did the Greeks frequently besiege the towns of the enemy?

NOTE.—Agesilaus being asked why the Lacedæmonians began their engagements with a concert of flutes, answered, that it was to distinguish cowards, who, by reason of their consternation, were unable to keep time with their feet to the music.

NOTE.—It was a frequent custom among the Greeks, for the leaders to decide the quarrel by single combat, or by two or more champions on each side.

A. No: the ancient Greeks were unacquainted with the art of besieging towns; and in later ages they were very averse to undertake long sieges: they preferred taking a place by storm, or deciding their quarrels, if possible, by one general engagement in the open field.

Q. How did they commence a siege?

A. When the Greeks intended to lay close siege to a place, they threw up works of circumvallation, or a double wall of turf; the inner was to defend them from the sudden sallies of the besieged; and the outer was to secure them from foreign enemies, who might come to the relief of the town.

Q. What were the principal engines used in war?

A. The principal engines used by the Greeks were, the *Chelone*, or tortoise; the *Choma*, or mount; the *Pyrgi*, or movable towers of wood; the *Krius*, or ram; and the *Catapeltæ*.

T. Describe the tortoise.

P. The *Chelone*, or tortoise, was formed by the soldiers placing their shields over their heads, sloping like the tiles of a house: in order to form this engine, the first rank stood erect; the second sloped a little; the third still more; till the last rank kneeled.

Q. What was the *Choma*?

A. The *Choma* was a mount of earth, timber, stones, &c., raised so high as to equal, if not exceed the top of the besieged walls.

Q. What was the use of the movable towers?

A. The *Pyrgi*, or movable towers of wood were used in scaling the walls, being driven forward upon wheels, and divided into stories capable not

NOTE.—This invention was used in the field battles, but more frequently in surprising cities, as it served to protect the besiegers in the approach to the walls.

only of carrying soldiers, but several sorts of engines.

T. Describe the *Krius*.

P. The *Krius*, or ram, was a powerful engine with an iron head, employed in battering down the walls of cities: it was usually hung with ropes to a beam, by the help of which, the soldiers swung it forward with greater force.

Q. What were the *Catapeltæ*?

A. They were different sorts of engines for casting large darts, arrows, and stones: they were very formidable, as the ancients had no artillery.

Q. How did the besieged defend themselves?

A. The walls of the besieged towns were guarded by soldiers, who assaulted the invaders with engines, stones, and other missile weapons; they also undermined the mounts, and burned their towers and engines with fire-balls.

#### CHAPTER IV.

#### *Military Funerals, Booty, Offerings to the Gods, Trophies.*

Q. What was the treatment of the slain?

A. The Greeks were superstitiously careful to procure an honorable interment for the bodies of their dead, who had valiantly fallen in fighting for their country; and the omission of it was punished with death.

T. Describe the funeral rites.

P. The soldiers attended with their arms inverted, and other symbols of mourning: on the tombs of the

NOTE.—Some of the *Catapeltæ* were so powerful as to discharge stones of a size not less than millstones, with such violence as to dash whole houses to pieces at a blow.

dead were inscribed their names and exploits: an oration was pronounced in their praise, and trophies were erected over their graves.

Q. In what manner were the spoils disposed of?

A. Military booty consisted of prisoners and spoils: part of the latter was consumed in grateful offerings to the gods; part was disposed of in presents to the general; and the rest was divided among the soldiers, according to their merits. The prisoners who could not ransom themselves, were made slaves.

Q. What devotions were performed after a victory?

A. It was customary, among the Greeks, to offer solemn sacrifices to the gods, and to return public thanks to them after a victory. At the end of a war, it was very common to dedicate the armor of the enemy, as well as their own, and to suspend it in temples.

Q. What were trophies?

A. Trophies were erected to commemorate some signal victory, and were usually dedicated to some god: they consisted of trunks of trees, decorated with the arms of the enemy, inscriptions, &c.; but in latter ages they were composed of stone or brass.

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## CHAPTER V.

### *Military Punishments and Rewards.*

Q. What were the military punishments of the Greeks?

A. The Greeks had no fixed mode of correcting their soldiers, but left that to the discretion of their commanders: only in a few cases the laws made provisions.

Q. What was the punishment of deserters, and such as refused to serve?

A. Deserters suffered death: such as refused to serve in war, and cowards, were obliged to sit three days in the public forum, in women's apparel; they were also

fined, and were not permitted to wear garlands, nor to enter the public temples.

Q. What other punishments were there?

A. They who lost their bucklers, were branded with extreme cowardice; but, among the Lacedæmonians, whose laws obliged them either to conquer or die, they who quitted their bucklers were visited with the severest punishments.

Q. What were the military rewards of the Greeks?

A. As rewards of valor, the private soldiers were invested with office, and the subordinate officers honored with higher command: those who signalized themselves also received large gifts from the general, or a crown on which were inscribed their names and actions.

Q. What other rewards were bestowed by the Greeks?

A. They who lost any of their limbs in war, were maintained at the public charge; and the children of those who valiantly sacrificed their lives for their country, were educated at the public charge till they were of age.

## CHAPTER VI.

### *Naval Affairs of the Greeks.*

Q. How many kinds of ships had the Greeks?

A. The Grecian ships consisted chiefly of three sorts; ships of war, of burden, and of passage; the last were used as transports; the ships of burden were usually of a round form, and served as tenders.

Q. How were the ships of war distinguished?

A. Ships of war were distinguished by the several orders or banks of oars, which were not placed on the same level directly over the rower's heads, but were fixed at the back of each other, ascending gradually in the form of stairs.

Q. What were the usual rates of ships of war?



A. The most usual number of these banks was three, four and five, whence these ships were called *trireme*, *quadrireme*, and *quinquereme gallies*: ships were further distinguished by various engines and buildings, to defend their own soldiers, and to annoy the enemy.

Q. What were the principal engines on board these ships?

A. The chief warlike engines used in the Grecian ships, were the *Embolon*, the *Catastromata*, and the *Delphin*.

T. Describe the *Embolon*.

P. The *Embolon* was a beak of wood fortified with brass, which projected from the lower part of the prow, so as to pierce the enemy's ships under water.

Q. What were the *Catastromata*?

A. The *Catastromata* were platforms of wood raised on the foremost and hindermost parts of the deck, that the soldiers standing as it were on an eminence, might discharge their missile weapons with greater force and certainty against their enemies.

Q. What was the *Delphin*?

A. The *Delphin* was a massy piece of iron or lead, in the form of a dolphin, which was hung with cords and pulleys to the sail-yards or mast, and from thence thrown with great violence into the enemy's ships, in order to penetrate them and let in the sea, or to sink them by its weight and force.

Q. What else do you observe of the Grecian ships?

A. The Grecian ships had usually one, but sometimes two rudders; the one in the forepart, and the other in the afterpart of the ship: they had also anchors, and were moved both by sails and oars: the ships of war had commonly a helmet on the top of their masts.

Q. How was the crew divided?

A. The crew consisted of rowers, who were usually condemned malefactors; of mariners, who performed the other duties of the ship; and of soldiers, who were solely for the combat; they were armed the same as land forces, except that they fought with longer spears; they had also a kind of sickle fastened to the end of

long poles, with which they cut the adversary's rigging, and ropes which held the rudder to the ship.

Q. What were the preparations made for an engagement?

A. In preparing for a naval engagement, the Greeks disburdened their ships of every thing that was not necessary for the action; and when the enemy approached, they took down their sails and lowered their masts, directing the motion of their vessels by oars which they could manage at pleasure.

Q. What ceremonies were used on this occasion?

A. Before the fleets joined battle, each party invoked the assistance of the gods by prayers and sacrifices; and the admirals, going round from ship to ship, exhorted the soldiers to fight valiantly. The signal was given by hanging out from the admiral's galley a gilded shield or a red banner.

T. Describe the attack.

P. The battle usually was commenced by the admiral's ship, and the rest immediately joined, endeavoring with their beaks to shatter and sink each other, while the soldiers annoyed their enemies with darts and slings; on their nearer approach they fastened the ships together with grappling-irons, and fought hand-to-hand with swords and spears.

Q. What followed the combat?

A. Victory being obtained, the conquerors sailed triumphantly home, filling the sea with their acclamations and hymns, and dragging after them the captive ships; while the admiral, mariners, and soldiers, as well as their ships, were adorned with crowns and garlands.

Q. What was done with the spoils?

A. They dedicated the choicest of the spoils in the temples of the gods, and placed the remainder in the porticoes and other public places of the city, to preserve the memory of their victory.

Q. What were the naval rewards of the Greeks?

A. The conquerors were honored with statues, inscriptions, and trophies; the last of which were adorned with arms and broken wrecks of ships.

## BOOK V.

### PRIVATE LIFE OF THE GREEKS.

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#### CHAPTER I.

##### *Dress and Entertainments of the Greeks.*

Q. What was the dress of the Greeks?

A. The men in Greece wore an inner garment called a tunic, over which they threw a mantle; their shoes or sandals were bound under the soles of the feet with thongs, or strings.

Q. What was the head-dress of the women?

A. The women bound their hair by a fillet or in a net, and always covered their head with a veil, which came down upon the shoulders; they wore in their hair golden grasshoppers; and ear rings were suspended from the ears.

Q. What were the other parts of their dress?

A. The rest of their dress consisted of a white tunic, closely fastened with a broad sash, and which descended in waving folds down to their feet; a shorter robe bound round the waist with a riband and bordered at the bottom with stripes of different colors; over this they sometimes had a robe, which was worn gathered up like a scarf.

Q. How many meals did the Greeks make each day?

A. The Greeks usually made four meals a day; the morning meal, which was taken about the rising of the sun; the next at midday; the afternoon repast; and the supper, which was the principal meal, as it was taken after the business and labor of the day.

Q. What was the diet of the ancient Greeks?

A. In the early ages their food was the fruits of the earth, and their drink, water; when agriculture had made some progress, the use of bread made of barley,

NOTE.—In ancient times the Greeks went with their heads uncovered; but afterwards they used hats which were tied under the chin.

was introduced; but this became afterwards in use only among the poor.

Q. Did they always retain this simplicity?

A. No: the flesh of animals was introduced at a later period; and although at first only roasted, it brought on by degrees the luxuries of the table, and some of the cities of Greece became renowned for producing excellent cooks.

Q. What was the food of the poorer orders?

A. The poor sometimes fed on grasshoppers and the extremities of leaves; or excavated their bread, and filled the hollow with sauce. The Greeks, in general, were great lovers of fish.

Q. What was the usual drink of the Greeks?

A. The usual drink of the Greeks was water, either hot or cold, but most commonly the latter, which was sometimes cooled with ice; but wines were very generally used, and even perfumed wines were introduced at the tables of the rich.

Q. What were the ceremonies preparatory to an entertainment?

A. Before the Greeks went to an entertainment, they washed and anointed themselves, and wore garments proper to the occasion: when they arrived, the entertainer either took them by the hand, or kissed their lips, hands, knees, or feet, as they deserved more or less respect.

Q. What was the posture of the Greeks at meals?

A. The ancient Greeks sat at meat, either quite upright, or leaning a little backward; but in the more degenerate ages, this posture was changed for that of reclining on beds or couches.

NOTE.—In the states of Lacedæmon and Athens, frugality was much longer maintained than in any other Grecian states: the former had a peculiar manner of living; they ate together at public tables, and the chief part of their food consisted of black broth.

NOTE.—It must be observed concerning the guests, that men and women were never invited together.

T. Describe the more modern custom.

P. The table was placed in the middle ; round them were placed couches covered with tapestry, upon which the guests reclined at full length, leaning on their left arms with their heads raised up, and their backs supported with pillows.

Q. How did the feast commence ?

A. As soon as the provisions were set on the table, and before the guests began to eat, a part was offered as a sort of first fruits to the gods.

T. Describe the feast.

P. The Grecian entertainments usually consisted of three courses : the first was of such things as was supposed to create an appetite ; the second was the principal : after which followed the third, which was furnished with a great profusion of sweetmeats, &c.

Q. How was the feast regulated ?

A. To preserve harmony at entertainments, the Greeks used to appoint a *Basileus*, or king, whose business it was to determine the laws of good fellowship, and to observe that every man drank his proportion.

Q. What custom was observed in drinking ?

A. The Greeks had a custom similar to ours, of drinking healths, not only to those present, but to their absent friends ; and at every name, they poured a little wine on the ground, which was called a libation.

Q. How did the entertainment conclude ?

A. The entertainment being ended, a libation with a prayer was offered, and a hymn sung to the gods : after this, the company was amused with music, dancing, mimicry, or whatever could tend to excite mirth and cheerfulness.

NOTE.—If several persons reclined on the same bed, the first lay on the uttermost part with his legs stretched out behind the second person's back ; the head of the second person was below the breast of the former, his feet being placed behind the third's back ; and so on with the rest.

## CHAPTER II.

*Grecian Marriages.*

Q. Was marriage encouraged in Greece?

A. Marriage was esteemed highly honorable, and was encouraged by every possible way; so much so, that they, who continued unmarried, were discountenanced, and in some places punished.

Q. What was considered the most propitious season for marriage?

A. The winter months were considered as the most propitious for marriage; and the most convenient season was, when there happened a conjunction of the sun and moon.

Q. With whom were the Greeks to intermarry?

A. In most of the Grecian states, citizens were required to marry only with citizens; and those who married any other, were liable, upon conviction, to be sold for slaves.

Q. What was necessary to render a marriage lawful?

A. Marriages were not considered lawful, unless the consent of the parents of both the parties had been obtained; and if the virgin's parents were dead, the consent of their brothers or grandfathers was requisite.

Q. Were dowries given with the Grecian women?

A. The custom of women bringing dowries to their husbands, was general throughout Greece, except in Lacedæmon, where it was not received.

Q. What were the ceremonies preparatory to marriage?

A. Before the marriage could be solemnized, the virgins offered presents and sacrifices to Diana, to obtain permission to leave her train, and to change their state of life: a small portion of the hair of the bride was also cut off, and dedicated to Diana, or to some other divinity to whom she was supposed to be under peculiar obligations.

Q. What was peculiar to the sacrifice?

A. In sacrifices which preceded marriage, the gall of the victim was taken out and thrown behind the altar, to intimate that anger and malice ought not to exist in the married state; the entrails were also carefully examined by sooth-sayers; and if any ill omen appeared, the contract was dissolved, and the nuptials were prevented.

T. Describe the dress of the bride and bridegroom.

P. The bride and bridegroom wore garments dyed of various colors, and were richly adorned according to their rank; their heads were perfumed, and crowned with garlands of various herbs and flowers.

T. Describe the nuptial procession.

P. In the evening, the bride was conducted in a chariot from her own house to that of her husband, by the light of torches, accompanied by bands of musicians and dancers; on their arrival, the axletree of the carriage was burnt, to signify that she never was to return.

Q. What were the other ceremonies?

A. When the bridegroom entered the house with his bride, figs and other sorts of fruit were poured on their heads, as a presage of future plenty: a sumptuous banquet followed, with music, dancing, and songs, which continued during several days.

Q. Were the Grecian women allowed much liberty?

A. No: The Grecian women, particularly the unmarried, were kept closely confined in the most remote parts of the house, and narrowly observed: even newly married women were under almost as strict a confinement; this was afterwards relaxed, but they were obliged to be veiled whenever they appeared abroad.

NOTE.—The house in which the nuptials were celebrated, was also decorated with garlands, and a pestle was tied upon the door.

NOTE.—This was the usual practice in all the states of Greece except Lacedæmon, where the virgins were obliged, by the laws of Lycurgus, to exercise themselves in all kinds of manly sports.

## CHAPTER III.

*Funeral Solemnities, &c.*

Q. Did the Greeks consider funeral rites of much importance?

A. The Greeks considered the duties belonging to the dead, of the greatest importance, and the neglect of them, a crime of the deepest hue; so that the greatest of all imprecations was to wish that a person might die without the honors of burial.

Q. What were the ceremonies used towards the sick?

A. When any person was seized with a sickness that threatened life, it was usual to fix over his door a branch of laurel, to render Apollo, the god of Physic, propitious: when the pangs of death were upon him, his friends prayed to Mercury, whose office it was to convey the ghosts to the infernal regions.

Q. What else was done?

A. The friends and relations, perceiving the sick man at the point of death, endeavoring to catch his dying words, which they ever after repeated with reverence; they also kissed and embraced him, striving to inhale his last breath, conceiving his soul would thus pass into their bodies.

Q. What was practised at the time of the death?

A. At the time of the death, it was customary to beat brazen kettles, by which they thought to drive away evil spirits, and to secure the ghost of the deceased from the furies.

Q. What was done when the person had expired?

A. As soon as any person had expired, his nearest relations closed his eyes and mouth, and covered his face; the limbs were then decently composed, and the body washed and anointed; after this, it was put in a splendid white garment, and laid out on a bier near the entrance of the house.



Q. What else was done to the dead body ?

A. Before the body was interred, a piece of money was put into its mouth, to pay the fare of Charon's boat; also a cake composed of flour, honey, &c., which was intended to appease the fury of the dog Cerberus, the infernal door-keeper.

Q. How did the Greeks dispose of their dead ?

A. The Greeks sometimes burned, and sometimes buried their dead; the ceremony was performed in the day, usually before sunrise.

T. Describe the funeral procession.

P. The body was placed on a bier, and carried on men's shoulders; but at Lacedæmon it was borne on a buckler: the friends and relations of the deceased followed; and at the funerals of soldiers, their companions attended with their spears pointed towards the ground.

Q. What was the manner of burying their dead ?

A. The Greeks placed the bodies in the coffins with the face upwards; and they were so laid in the grave as to look towards the rising sun.

T. Describe the manner of burning the dead.

P. The body was placed upon the top of the pile, and covered with the fat of beasts; various animals were also thrown upon the pile, and precious ointments and perfumes were poured into the flames; and if it was a military person, his arms were burnt with him.

Q. What followed ?

A. The pile was lighted by the nearest relations of the deceased; and when it was burnt down, and the flames had ceased, they extinguished the remains of the fire with wine.

Q. What was done with the bones ?

NOTE.—During this time, the hair of the deceased was hung upon the door, to denote that the family was in mourning.

NOTE.—If the deceased were a person of rank, they also burned with his body many of his slaves and captives.

A. When the fire was extinguished, they carefully collected the bones and ashes, washed and anointed them, and deposited them in the funeral urn for interment.

Q. Where did they bury the dead, or deposit the ashes?

A. The Greeks buried their dead without the cities, and chiefly by the highways. Every family had their proper burying place; to be deprived of which, was accounted one of the greatest calamities.

T. Describe the tombs of the Greeks.

P. The tombs of the Greeks were at first only caverns dug in the earth; but those of later ages were paved with stone, and arched over; sometimes they were adorned with pillars, containing inscriptions in verse, of the family virtues and services of the deceased.

Q. What other decorations did the Greeks put upon their tombs?

A. When there was no inscription, they commonly erected the statue of a man, or some other resemblance adapted to the occasion: the graves of soldiers were distinguished by their weapons; those of mariners, by their oars; and the tools of every art and profession followed their master.

Q. What solemnities were observed at the tombs?

A. At the funerals of persons of eminence, a panegyric was delivered before the company departed from the sepulchre: or oration was likewise annually repeated on the anniversary of the funeral of those Athenians who had died in battle.

Q. What other honors were paid to the dead?

A. The Greeks used to place burning lamps in the subterranean sepulchres of the dead; from time to time, also, the tombs were decorated with herbs and flowers, and the grave-stones perfumed with sweet ointments.

## CHAPTER IV.

*Celebrated Men.*

Q. Who were the most celebrated of the Greek Poets?

A. Homer, Æschylus, Euripides, Sophocles, Hesiod, Pindar and Anacreon.

Q. What Historians were most celebrated among the Greeks?

A. The most celebrated Greek Historians were contemporaries, viz: Herodotus, Thucydides and Xenophon; besides these there were Polybius, Diodorus Siculus, Dionysius, Plutarch and Arrian.

Q. Who were the great philosophers?

A. They were numerous: the chief of them were Socrates, Plato, Aristotle, Thales and Pythagorus.

T. Mention some of the most eminent of the Greek Orators.

A. Demosthenes, Æschines, Isaus, Lysias, and Pericles.

Q. Who were the seven wise men of Greece?

A. They were Thales, of Miletus; Solon, of Athens; Bias, of Priene; Chilo, of Lacedæmon; Pittacus, of Mitylene; Cleobulus, of Lindos; and Periander of Corinth.

Q. Who was the founder of Tragedy?

A. Thespis, who first carried his actors about in carts: but he afterwards gave them masks and introduced the chorus among them.

Q. Who were the most celebrated writers of tragedy?

A. Æschylus, Sophocles, and Euripides, were the most celebrated.



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